THE PORT FOLIO,

(NEW SERIES)

BY OLIVER OLDSCHOOL, ESQ.

Various;—that the mind
Of desultory man, studious of change,
And pleas'd with novelty, may be indulg'd.
COWPER.

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ORIGINAL PAPERS.

For the Port Folio.

THE AMERICAN LOUNGER.

BY SAMUEL SAUNTER, ESQ.

No. 166.

Aimez donc la raison: que tous vos ecrits
Empruntent d'elle seule et leur lustre et leur prix.
BOILEAU.

MR. SAUNTER,

BY transcribing the Fifteenth Ode of the first book of Horace, I flatter myself that I have brought to every one's recollection a very useful comment on the words of Dr. Johnson, that the *Bard* appears, at the first view, to be, as Algarotti and others have remarked, an imitation of the Prophecy of *Nereus*. It has been seen in what degree this imitation is chargeable, and with what candour the critic has availed himself of it, for the purpose of opposing, to the greater force, more thought and more variety which he acknowledges to exist in the *Bard*, this position, so extraordinary for the occasion, that to *copy is less than to invent!* But Dr. Johnson does not stop here. I had almost charged myself with unfair quotation, because, in the opening paragraph of my preceding letter, in repeating the words, *is an imitation*, I omitted those others,—*at the first view*. It might seem that by this qualifying parenthesis he designed to mark the slightness of the imitation; but, no: he goes on to tell us that *to copy is less than to invent*, and even this might refer only to the general idea; but, in the next sentence he does not hesitate to call the *Bard*, a *copy* of the *Prophecy of Nereus!* —*and the* copy *has unhappily been produced at the wrong time!* There is a considerable difference between an imitation and a copy; an imitation the Bard may be allowed to be but a copy it cannot. Indeed, I was in some degree led into error by Dr. Johnson, when I said that Count Algarotti had observed that the Bard is an imitation of the *Prophecy of Nereus*. Algarotti uses no such words. He merely says, that the *Bard* appears to him to be greatly superior to the *Prophecy of Nereus: La dirò bene all' orecchio, che quel vaticinio mi sembra di gran lunga superiore al vaticinio di Nereo sopra lo excidio di Troia. Dico all' orecchio, perchè non vorrei avere contro di me la plebe dè litterati.*

But, since it is said that the *Bard* is a *copy*, let us examine still more closely its resemblance to the original. Dr. Johnson tells us, *The fiction of Horace was to the Romans credible; but its revival disgusts with apparent and unconquerable falsehood.* What *revival?* I will not stay to inquire whether the fiction of Horace were to the Romans credible; I believe that it was not, but this is nothing to the purpose: in what consists the revival? A *sea-god* prophesies the vengeance of the Greeks on the ravisher of Helen. A *bard* prophesies, or rather sees, in poetic vision, the misfortunes of the race of Edward, and the unextinguishable succession of British poets. In what does the *revival* consist?

Is the *sea-god* revived? Is any part of the machinery of the Roman poet employed afresh? Do we hear of Pallas or Venus? On the contrary, we find nothing but one of the most natural of fictions; a fiction derived, not from the superstitions of Greece or Rome, but from those of Britain itself. Why does not Johnson step in, with his *incredulus odi*, when the angel, in Milton, discovers to Adam the calamities of times to come? But, the reader will see, in the following words of Algarotti, the whole foundation of what Johnson has here said: *Troppo ella si scandalizzerebbe all' udire che a una fattura di dieciotto secoli fa se ne voglia preferire una de' nostri giorni, che non ha avuto il tempo di far la patina che hanno fatto le cose dei Greci e dei Latini.* Æolio carmine nobilis *il signor Gray si può chiamare a ragione* Britanniæ fidicen Lyræ: *ed io mi rallegro sommamente con esso lei, che la patria sua vanti presentemente, e uno de' suoi amici, una poeta, che non la cede a niuno di quegli antichi,*

Che le Muse lattar più ch' altri mai.

It is obvious that, in reading this passage, Dr. Johnson lost his temper; and that what he has written is a direct reply. I believe that I shall not find a more convenient place for inserting Mr. Wakefield's answer:

'I shall only animadvert upon one or two of Dr. Johnson's strictures on the *Bard*.

'Though he does not condemn the abruptness of the exordium, he endeavours to undervalue it, as a mere technical beauty, and creditable only to the inventor. But whatever Dr. Johnson may insinuate, the correspondence of the words and tenour of the composition to the complexion of the subject, always was, and ever will be, a beauty. "When indignation is to be excited," says Macrobius, "the oration ought by all means to have an *abrupt beginning;* because deliberation and tranquillity were then unsuitable. And on this account Juno thus begins in Virgil:

"—— Quid me alta silentia cogis
"Rumpere?" Saturn. IV, 2.

How Milton has observed this propriety!

Whence, and what art thou, execrable shape!
That dar'st, though grim and terrible, advance
Thy miscreated front athwart my way
To yonder gates?

And so every good poet in the world; nor will the mimicry of bad authors discredit truth and nature.

"The initial resemblances, or alliterations (our critic proceeds) *ruin*, *ruthless*, *helm* nor *hauberk*, are below the grandeur of a poem, that endeavours at sublimity."

'This is true only when these alliterations are employed for their own sake only; but, if the terms that happen to have this initial resemblance are the best that can be chosen, the objection is inapplicable and absurd.

"The bards are called upon to *weave the warp*, and *weave the woof*, perhaps with no great propriety; for it is by crossing the *woof* with the *warp* that men *weave* the *web* or piece."

'This observation may, or may not, be just; I cannot presume to make any determination upon so nice a point of manual science. An admirer of Mr. Gray's poetry is not often either a *weaver* or the son of a *weaver;* and therefore this mechanical inaccuracy will not be in the way of exciting the smallest disgust. However, we shall not thank the *Lexicographer* for his sagacity; neither will the lover of *sculpture* think himself under much obligation to the discerning *Cobler* who has convicted Roubillac of ignorance in the noble art of *shoe-making*, by the detection of an unworkmanlike blunder in one of the *shoes* of sir Isaac Newton's celebrated statue at Cambridge.

'But Dr. Johnson's prejudices are most notorious, and universally allowed; and his absolute poverty of taste is in no instance more conspicuous than his extravagant encomiums on Dryden's Ode to the Memory of Killegrew: a performance infinitely inferior to any production of Mr. Gray; a model, indeed, of almost every vice of composition; full fraught with sentiments at once puerile, low, and turgid; and debased by meanness of expression. If at any time we feel our eyes dazzled by Dr.

Johnson's bright and diffusive powers of understanding, we may turn for relief on his criticisms upon Gray, and on his *Prayers* and *Meditations!*'

On recurring to my late letter, it will be perceived that, in the paragraph succeeding that which I have here examined, Dr. Johnson takes more than one new ground of objection. Into these I think it best, for the present, not to follow him; but rather to lay down my pen, satisfied with having, here, put in a claim for the *originality* of the *Bard*.

STATERUS.

For the Port Folio.

BIOGRAPHY.

[We conceive it to be a duty we owe to the public, as well as a benefit and pleasure to ourselves, to pay frequent attention to the lives and writings of the French Literati. The Literature of France includes most of those topics of Polite Learning, to which a Miscellany like the Port Folio should generally be devoted.

In Literary Biography, than which nothing in the range of reading is more delightful, the French excel perhaps all other nations. Assisted by a small band of friends, studious of foreign Literature, the Editor proposes to publish translations of the lives and sometimes brilliant passages from the works of those admirable authors who flourished in the Augustan age of Louis XIV. We have already devoted several pages to the classical Boileau, and what more pleasing companion-piece to his portrait can be exhibited, than the likeness of his friend Racine, who, among other literary tasks, fulfilled with a master's care, has on a memorable passage in the Jewish Classics founded a tragedy, pronounced by the best critics to be one of the most perfect compositions in the dramatic art, and to be arranged with all that is the most correct and sublime in the works of Sophocles and Euripides?]

MEMOIRS OF THE LIFE OF JOHN RACINE.

John Racine was born at La Ferté-Milon, on the 2d of December 1639. His great-grandfather was in 1593 Receiver of the domains and duchy of Valais, and Comptroller of the salt magazines of La Ferté-Milon. His grandfather and father enjoyed only the latter office, the former having been suppressed. Racine's father, in 1638, married Joan Sconin, daughter of Peter Sconin, the king's Agent of Waters and Forests, at Villers-Cotteret. This union was of short duration. Joan Sconin died on the 24th of January, 1641, and her husband the 26th of February, 1643. John Racine, the subject of these memoirs, was, with his sister,[1] the sole heir of their virtues and their name. Peter Sconin was the guardian of their infancy. He was a man tenderly and strongly attached to his family, but did not feel for Racine that warm affection which he bore to his other children. He died in 1670. Mary Desmoulins, his widow, succeeded him as the instructor of the two young Racines; she retired to Port-Royal, where her daughter and her two sisters had embraced the profession of nuns; she died at that place on the 12th of August, 1663.[2]

Racine learned the rudiments of the Latin language at Beauvais. A blow which he received on the forehead, from a stone, occasioned his departure from the college of that town in 1655, and he afterwards entered the seminary des Granges, in the vicinity of Port-Royal. This abbey was at that period an excellent school for youth.

Anthony Lemaistre[3] brother of the

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1 The sister of Racine lived to the age of 92 years; she died in 1732 or 1733, at La Ferté-Milon.

2 The troubles which agitated the abbey of Port-Royal occasioned the dispersion of its inhabitants. Some of them retired to the Charter-House of Bourg-Fontaine, in the vicinity of La Ferté-Milon. The high encomiums which were passed at that place, on the holy life led by the religious of Port-Royal, induced the sisters of Mary Desmoulins and her daughter to become nuns of that abbey; the latter is designated in its records by the name of *Agnes de Sainte Thècle Racine.*

3 Anthony Lemaistre, a celebrated advocate of the Parliament of Paris, and since counsellor of state, was the son of Isaac Lemaistre, comptroller of accounts, and Catharine Arnaud, sister of the famous doctor of the Sorbonne, of that name. He was born at Paris on the 2d of May, 1600, where he died, at the age of 58 years, on the 4th of November, 1658. He spent the 22 last years of his life at Port-Royal, in study and devotion. He has left some pleadings and works of piety which are but little known.

celebrated M. de Sacy, and M. Hamon,[4] conceived a singular friendship for him; they undertook to form his heart to virtue, and to impart to his mind the sublime knowledge of religion, of ethics, and of literature. His progress probably exceeded their expectations, but it has since eminently contributed to perpetuate the remembrance of the lessons which they had given him.

Racine was born with those happy dispositions which leave nothing to be desired by those who cultivate them; his mind received every thing they taught him, as the earth receives the vivific rays of the vernal sun. The principles of the Greek language, to which his attention was early bent, had not for him that fatiguing dryness by which the mind is oppressed. He perceived, in the books which were explained to him, elements of a reason so strong and vigorous, that the ground of instruction which they presented to him concealed from his view the difficulties attached to the idiom in which they were written. Plutarch, Plato, St. Bazil, were the first works put into his hands; it was in these precious sources that he prepared himself to soar above the sphere of his fellow-men. He probably at this time translated the Banquet of Plato, which would not now do more honour to its author than it does to the translator.

The Greek language, which, in the works of the orators, the philosophers, and historians of that nation, appeared to Racine so beautiful and so rich, presented him with still more abundant riches in its romances and its poets: these opened to his view a new world. He incessantly read Homer, Æschylus, Sophocles, Euripides, Pindar and Theocritus. With the works of these authors in his hand, he frequently penetrated the recesses of the wood of Port-Royal; there, enjoying the pure pleasures which they afforded him, he lost himself amidst the sublime pictures which they draw of the heart and of its passions. He committed them to memory. Lancelot,[5] sacristan of Port-Royal, enabled him to surmount the difficulties attendant on this course of study. This learned man had then gained over Racine that ascendancy which knowledge and erudition give to their possessor over all men. He one day discovered in the hands of his pupil, the Greek romance of Theagenes and Chariclea; this work was not calculated, either by the nature of the story, or the manner in which it was treated, to make pernicious impressions; but the attention with which Racine perused it, excited fear in the mind of his preceptor, lest this kind of reading should divert him from more serious study: he snatched it from him, and committed it to the flames.

The thwarting of our propensities renders them but the more ardent in pursuit of the means of gratification. Racine contrived to procure another copy of this work; it experienced the fate of the first. He purchased a third: he secretly committed it to memory, and immediately after went to present it to his humanity professor, telling him *that he was at liberty to commit that also to the flames.* This was a little bravado; but the constancy with which his taste and inclination were thwarted, rendered it excusable at that age.

This ardent desire to read and acquire knowledge was not in Racine con-

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[4] John Hamon was a doctor of the faculty of medicine at Paris. He was born at Cherbourg, and was preceptor of M. de Harley, first president of the parliament of Paris; he lived during 30 years at Port-Royal, dividing his time between study and the care of the poor peasantry, whom he visited from motives of charity; he composed a great number of pious works, by which he acquired the reputation of a profound theologian. He died in 1687, at the age of 69 years.

[5] Claudius Lancelot, celebrated for the misfortunes that his attachment to Port-Royal brought upon him, was a pious and learned benedictine. He is the author of a great number of works which are not attributed to others. He possessed a perfect knowledge of the Greek, Latin, Italian, and Spanish languages; he has composed grammars of all these languages, a general and argumentative grammar, some dissertations, and some memoirs which do not merit any consideration, because the author displays in them too much affected partiality.

fined to a superficial perusal. A mind that feeds only on the blossoms of science, is soon tired of the difficulty which it experiences in their collection, unless it enjoys the pleasure of preserving them. To avoid the fatigue of all fruitless study, Racine was very early habituated to render an account to himself of his lectures, by the extracts which he made from them. The books that he used have been preserved by his family; they are filled with observations; his Plato, his Plutarch, which were inherited by Louis Racine, are, it is said, crowded with marginal notes in his own hand-writing. I have read in his Sophocles, which is at present in the king's library, a great number of notes on the œconomy of that poet's drama; they were indexes, destined at a future period to recal to Racine's mind forgotten ideas, or to give birth to new ones.[6]

In 1658, after a residence of three years at Port-Royal, Racine left that seminary, and went to the college of Harcourt, to study logic. This science was at that period the most dry and disgusting that human ingenuity had given birth to. The art of reasoning, which it was attempted to reduce to a series of fixed and definite principles, had only so far advanced as to bury those principles under an accumulation of barbarous words, rather calculated to shock common sense than to rectify the judgment. Racine, like all his comrades, endeavoured to imbibe the lessons which he received, useless as they were. The disgust which they inspired was allayed by the study of those books, replete with wisdom and reason, which elevate the soul above all human passions.

The natural taste of Racine for poetry had, notwithstanding the obstacles which were opposed to its disclosure, displayed itself at Port-Royal:[7] he there composed some French odes, in which false splendour and trifling conceits were most conspicuous, and some Latin verses, in which rather more of genuine talent was manifested. But all these productions were of so inferior a kind, that Racine would undoubtedly have conceived a disgust for poetry, had he not felt that, at a future day, he should be able to surpass them. Nothing can be more ridiculous than the counsels, the remonstrances to which this passion exposed him; it seemed that every thing had conspired against his destiny.

Hope nourishes talents; but they almost always languish and are discouraged when fortune presents no opportunity of displaying them. How can we long persevere in a career where self-love has nothing to gain? In 1660, Racine was a competitor for fame with the poets who celebrated the nuptials of Louis XIV. He had the good fortune to surpass them. This success, and its concomitant rewards, immutably fixed his taste for poetry.

(*To be continued.*)

[6] Racine, who profited by all his reading, had made notes on the remarks of Vaugelas, on the translation of Quintus Curtius, and on some translations of d'Ablancourt.

[7] It is said that M. Lemaistre concealed from Racine books which might have a tendency to foster his taste for poetry, as carefully as the father of Pascal deprived his son of geometrical treatises.

ROBERT JOSEPH POTHIER.

Robert Joseph Pothier, counsellor in the court of justice at Orleans, his natal spot, and professor of law in the university of that city, was born in January, 1699. He devoted a great share of his time to jurisprudence. A strong bias led him to the study of the civil law; but, finally, he devoted himself to the laws of his own country, and we are indebted to him for a multitude of treatises, which prove that he was eminently skilled in the knowledge of both. His principal works are, The Pandects of Justinian, 1748, in 3 vols. folio; An Essay on the Law of Sales, 1765, in 12mo; An Essay on the Law of Rent, 1763, in 12mo; An Essay on the Law of Bailment, 1764, in 12mo; An Essay on the Social Compact, in 12mo; An Essay on Maritime Law, in 12mo; An Essay on the Marriage Contract, 1768, in 12mo; The Custom of the Duchy of Orleans, 1773, in 4to; A Tract on Possession and Prescription, in 12mo 1772; A Tract on

Fiefs, Orleans, 1776, 2 vols. in 12mo; besides a variety of posthumous pieces amounting to three quarto volumes.

This author joined to an astonishing memory a wonderful degree of application. His love of jurisprudence induced him to establish in his own house a law-society, which met every week. The chancellor D'Aguesseau spontaneously bestowed on M. Pothier the place of Professor of the French Law, and he instituted prizes to excite the emulation of his pupils. In judiciously methodizing the scattered fragments which remain of Roman jurisprudence, he has incredibly shortened the path of science.

He was endowed with every moral and every Christian virtue. He was charitable, benevolent, and, in short, a blessing to his country, not only from his profound learning, but from the mildness of his manners. He died a bachelor, in 1772, aged 73 years.

For the Port Folio.

REVIEW.

The Life and Pontificate of Leo the Tenth. In four volumes, 8vo. by William Roscoe. Philadelphia: Printed at the Lorenzo Press of E. Bronson, 1806.

The name of Leo the Tenth commands the veneration of every lover of literature and the arts; and the high reputation of his present biographer necessarily increases the interest with which we take up the volumes of his Life and Pontificate. In subjecting this work to a close examination, we trust we shall be found, not only fulfilling, to the best of our judgment, the important purposes of criticism, but pursuing a path replete with solid, elegant, and various information, through which we shall be cheerfully accompanied by our readers.

Our obligations to the illustrious Florentine are more generally acknowledged than accurately understood. Mr. Roscoe, at the outset of his enterprise, promises to vindicate his memory against those who undervalue their extent.

'An opinion has of late been very generally advanced, both in this country and abroad, that notwithstanding the improvement which took place in Italy, in the age of Leo X, a very moderate portion of it is to be attributed to the personal exertions, talents, and patronage of that pontiff; and that, by giving to this period the ostentatious title of THE AGE OF LEO X, we deprive the other eminent patrons of literature, who flourished during the same era, of that praise to which they are justly entitled. I ought not very earnestly to oppose an opinion which, if espoused by my readers, would relieve me from a great part of my responsibility. Yet, that Leo, during his short pontificate of less than nine years, exerted himself with considerable effect in the promotion of literature and the restoration of the fine arts, cannot be doubted; and as his services have never yet been sufficiently appreciated, or collected into one point of view, an attempt to supply what has hitherto been wanting in this respect may be entitled at least to pardon. The effects produced by Leo on the character of the times, will, however, be better estimated, when the transactions of his life shall have been more fully unfolded. I shall afterwards return to this important and essential part of my subject, and endeavour to ascertain the amount of the obligations due from posterity to Leo the Tenth.' Vol. I, p. 10.

Of the nature and scope of the work before us, Mr. R. expresses himself in the following terms:

'For almost three centuries the curiosity of mankind has been directed toward the age of LEO THE TENTH. The history of that period has not, however, yet been attempted in a manner in any degree equal to the grandeur and variety of the subject. Nor is this difficult to be accounted for. Attractive as such an undertaking may at first appear, it will be found on a nearer inspection to be surrounded by many difficulties. The magnitude of such a task; the trouble of collecting the materials necessary to its proper execution; the long devotion of time and labour which it must unavoidably require; and above all, the apprehensions of not fulfilling the high expectations which have been formed of it, are some of those circumstances which have perhaps prevented the accomplishment of a work which has often been suggested, sometimes closely contemplated, but hitherto cautiously declined.

'The same considerations which have deterred others from engaging in so laborious and hazardous an attempt, would in all probability have produced a similar effect on myself, had I not been led by imperceptible degrees to a situation in which I could scarcely, with either propriety or credit, have declined the task. The history of the life of Lorenzo de' Medici, the father of Leo X, had opened the way to a

variety of researches, not less connected with the events of the ensuing period, than with those of the times for which they were immediately intended; and even that work was considered by many, perhaps not unjustly, as only the vestibule to a more spacious building, which it would be incumbent on the author at some future period to complete. Since that publication, the friendship and liberality of several distinguished characters, both at home and abroad, have supplied me with many valuable communications and original documents, which, without their countenance and favour, it would not have been in my power to have obtained. To have withheld these materials from the publick, would have defeated the purpose for which they were communicated; and to have shrunk from the task under such circumstances, would have given occasion for a construction almost as unfavourable to myself as the failure of success. These reflections have induced me, amidst the constant engagements of an active life, to persevere in an undertaking, which has occasionally called for exertions beyond what my time, my talents, or my health could always supply; and I now submit to the publick the result of the labour of many years, in the best form in which, under all circumstances, it has been in my power to offer it to their acceptance.

'Although I have entitled the following work THE LIFE AND PONTIFICATE OF LEO X, yet I have not only thought it excusable, but even found it necessary, to enter into the general history of the times; without which it would have been impossible to give so full an idea of the character and conduct of this celebrated pontiff, as it was my wish to communicate. Nor can I regret the opportunity which has thus been afforded me, of examining more fully than has perhaps hitherto been done, a period productive of great and important events, and which exhibits almost every diversity of human character. Respecting the propriety of this union of individual biography with general history, I am well aware, that doubts have been entertained by persons of considerable eminence in literature. That there are certain limits between the province of the historian and that of the biographer may readily be admitted; yet, as these branches of study are equally conversant with the individuals of our own species, it will unavoidably happen, that each of them will at times encroach upon the precincts of the other. In perusing the pages of Livy or of Tacitus, of Hume or of Gibbon, we find no parts which interest us more than the private and personal memorials of those great and illustrious men who have acted a conspicuous part in the publick events of the age; whilst, on the other hand, it would be impossible to form a correct idea of the character of an individual, without considering him in those relations, by which he stands connected with the general transactions of the times in which he lived, and which in truth have not only displayed, but in some measure formed his character. That these mutual concessions may admit of abuse, cannot be doubted; yet, if the great objects of pleasure and utility be obtained, that criticism would perhaps be too rigid, which would narrowly restrict so advantageous an interchange. In tracing the history of a people through any considerable portion of time, the attention is weakened, and the feelings are blunted, by the rapid succession of events and characters, in which we might have been more deeply interested, if our information respecting them had been more minute. The history of mankind may be compared to the surface of the earth, which is composed of wild woods and trackless desarts, interspersed, however, with cultivated spots, and peculiar appearances of nature. The traveller passes heedlessly over the undiversified prospect, and dwells only on such parts as for their beauty, sublimity, or singularity, he deems most worthy of his regard.

'These observations, it is hoped, may serve as an apology for my having entered so much at large into the history of many transactions, which, although they were not influenced in any eminent degree by the personal interference of Leo X, greatly affected the fortunes of his early years. Of this nature is the narrative of the irruption of Charles VIII into Italy; an enterprise which, as Mr. Gibbon asserts, changed the face of Europe, and of which he at one time meditated a distinct and separate history. The siege of Pisa, as long and as eventful as the celebrated siege of Troy, is so closely connected with all the political events and negociations of the time, and in particular, with the fate of the three brothers of the Medici, as unavoidably to obtrude itself upon our frequent notice. In adverting to the pontificate of Alexander VI, it is impossible to avoid being forcibly struck with the energy, or rather the atrocity of character by which that pontiff and his son, Cæsar Borgia, were distinguished; and the singular transactions recorded of them must occasionally give rise to doubts, which the labours of the most industrious and impartial inquirer will scarcely be adequate to remove. With the fortunes of the Medici, the effects of the memorable league of Cambray, which alone has been the subject of several volumes, are still more closely connected; whilst the conquest of Naples, and the expulsion of the royal family of Arragon by the united arms of Louis XII and of Ferdinand of Spain, and the subsequent disagreement and contests of those monarchs, for the dominion of that kingdom, claim our attention, no less on account of their connexion with our principal subject, than by their intrinsick importance.' Vol. I, p. 5.

Mr. R.'s intimate acquaintance with Italian literature has enabled him to intersperse his book with numerous poeti-

cal citations; and, to such as may regard his practice in this respect as rather injurious than recommendatory, he offers, we think, a satisfactory apology:

'There is one peculiarity in the following work, which it is probable may be considered as a radical defect. I allude to the frequent introduction of quotations and passages from the poets of the times, occasionally interspersed through the narrative, or inserted in the notes. To some it may appear that the seriousness of history is thus impertinently broken in upon, whilst others may suppose, that not only its gravity, but its authenticity is impeached by these citations, and may be inclined to consider this work as one of those productions, in which truth and fiction are blended together, for the purpose of amusing and misleading the reader. To such imputations I plead not guilty. That I have at times introduced quotations from the works of the poets, in proof of historical facts, I confess; nor, when they proceed from contemporary authority, do I perceive that their being in verse invalidates their credit. In this light, I have frequently cited the *Decennale* of Machiavelli, and the *Vergier d'Honneur* of André de la Vigne, which are in fact little more than versified annals of the events of the times; but in general, I have not adduced such extracts as evidences of facts, but for a purpose wholly different. To those who are pleased in tracing the emotions and passions of the human mind in all ages, nothing can be more gratifying than to be informed of the mode of thinking of the public at large, at interesting periods, and in important situations. Whilst war and desolation stalk over a country, or whilst a nation is struggling for its liberties or its existence, the opinions of men of genius, ability and learning, who have been agitated with all the hopes and fears to which such events have given rise, and have frequently acted a personal and important part in them, are the best and most instructive comment. By such means, we seem to become contemporaries with those whose history we peruse, and to acquire an intimate knowledge, not only of the facts themselves, but of the judgment formed upon such facts by those who were most deeply interested in them. Nor is it a slight advantage in a work which professes to treat on the literature of the times, that the public events, and the works of the eminent scholars and writers of that period, thus become a mutual comment, and serve on many occasions to explain and illustrate each other.' Vol. I, p. 34.

We must not withhold the concluding paragraph of his preface:

'I cannot deliver this work to the public without a most painful conviction, that notwithstanding my utmost endeavours, and the most sedulous attention which it has been in my power to bestow upon it, many defects will still be discoverable, not only from the omission of much important information, which may not have occurred to my inquiries, but from an erroneous or imperfect use of such as I may have had the good fortune to obtain. Yet I trust, that when the extent of the work, and the great variety of subjects which it comprehends are considered, the candid and judicious will make due allowance for those inaccuracies against which no vigilance can at all times effectually guard. With this publication, I finally relinquish all intention of prosecuting, with a view to the publick, my researches into the history and literature of Italy. That I have devoted to its completion a considerable portion of time and of labour will sufficiently appear from the perusal of the following pages, and it may therefore be presumed that I cannot be indifferent to its success. But whatever inducements I may have found in the hope of conciliating the indulgence, or the favour of the publick, I must finally be permitted to avow, that motives of a different, and perhaps of a more laudable nature, have occasionally concurred to induce me to persevere in the present undertaking. Among these, is an earnest desire to exhibit to the present times an illustrious period of society; to recall the publick attention to those standards of excellence to which Europe has been indebted for no inconsiderable portion of her subsequent improvement; to unfold the ever active effect of moral causes on the acquirements and the happiness of a people; and to raise a barrier, as far as such efforts can avail, against that torrent of a corrupt and vitiated taste, which if not continually opposed, may once more overwhelm the cultivated nations of Europe in barbarism and degradation. To these great and desirable aims, I could wish to add others, yet more exalted and commendable; to demonstrate the fatal consequences of an ill directed ambition, and to deduce, from the unperverted pages of history, those maxims of true humanity, sound wisdom, and political fidelity, which have been too much neglected in all ages, but which are the only solid foundations of the repose, the dignity, and the happiness of mankind.' Vol. I, p. 38

At the opening of the work, Mr. R, with laudable precision and brevity, puts us in possession of the circumstances belonging to the birth of Leo, and of the contemporary state of Europe, in which, as the subject of his history renders desirable, he more particularly considers the nature of the Papal Government, the Origin of the Temporal Power of the Popes, the peculiar description of that power, and some of its advantages.

'Giovanni de' Medici afterwards supreme pontiff by the name of LEO THE TENTH, was the second son of Lorenzo de' Medici, called the Magnificent, by his wife Clarice, the daughter of Giacopo Orsino. He was born at Florence, on the eleventh day of December, 1475; and most probably received his baptismal name after his paternal great uncle, Giovanni, the second son of Cosmo de' Medici, who died in the year 1461; or from Giovanni Tornabuoni, the brother of Lucretia, mother of Lorenzo de' Medici, who was then living.

'At the time of the birth of Giovanni, the age of portents was not yet past; and it has been recorded with all the gravity of history, that prior to that event, his mother dreamt that she was delivered of an enormous, but docile lion; which was supposed to be a certain prognostick, not only of the future eminence of her son, but also of the name which he was to assume on arriving at the papal dignity. Whether the dream gave rise to the appellation, or the appellation to the dream may admit of doubt; but although nothing appears in his infancy to justify his being compared to a lion, in his early docility he seems at least to have realized the supposed prognosticks of his mother.

'The year in which Giovanni was born is distinguished in the annals of Italy as a year of peace and tranquillity, whilst almost all the rest of Europe was involved in the calamities of internal commotions or of foreign war. It was also solemnized as the year of Jubilee, which was thenceforwards celebrated once in twenty-five years.

'At this period the pontifical chair was filled by Sixtus IV, who had not yet evinced that turbulent disposition which was afterwards so troublesome, not only to the family of the Medici and the city of Florence, but to all the states of Italy. The kingdom of Naples was governed by Ferdinand, the illegitimate son of Alfonso, king of Naples, Arragon, and Sicily; who had bequeathed the first of these kingdoms to his son, but was succeeded in the two latter by his brother John II, the father of another Ferdinand, who now enjoyed them, and by his marriage with Isabella, the daughter of Henry IV, of Castile, united the kingdoms of Arragon and Castile under one dominion. The states of Milan were yet held by Galeazzo Maria, the son of the great Francesco Sforza. Frederick III had long worn the imperial crown. Louis XI was king of France; Edward IV of England; and the celebrated Mattia Corvino had lately been elected by the free voice of his countrymen to the supreme dominion of Hungary.

'The political system of Europe was as yet unformed. The despotic sovereign, governing a half civilized people, had in general only two principal ends in view—the supporting his authority at home by the depression of his powerful nobles, and the extending his dominion abroad by the subjugation of his weaker neighbours. Devoted to these objects, which frequently required all their talents and all their resources, the potentates of Europe had beheld with the utmost indifference the destruction of the eastern empire and the abridgment of the christian territory, by a race of barbarians, who were most probably prevented only by their own dissensions from establishing themselves in Italy, and desolating the kingdoms of the west. It was in vain that Pius II had called upon the European sovereigns to unite in the common cause. The ardour of the crusades was past. A jealousy of each other, or of their own subjects, was an insuperable obstacle to his entreaties; and the good pontiff was at length convinced that his eloquence would be better employed in prevailing on the Turkish emperor to relinquish his creed and embrace christianity, than in stimulating the princes of Europe to resist his arms.

'The establishment and long uninterrupted continuance of the papal government may justly be considered as among the most extraordinary circumstances in the history of mankind. To the sincere catholic this indeed is the great evidence of the truth of the religion which he professes, the perpetual miracle, which proves a constant extension of the divine favour to that church, *against which the gates of hell shall not prevail;* but they who conceive that this phenomenon, like other events of the moral world, is to be accounted for from secondary causes and from the usual course of nature, will perhaps be inclined to attribute it to the ductility and habitual subservience of the human mind, which, when awed by superstition and subdued by hereditary prejudices, can not only assent to the most incredible propositions, but can act in consequence of these convictions with as much energy and perseverance, as if they were the clearest deductions of reason or the most evident dictates of truth. Whilst the other sovereigns of Europe held their dominions by lineal succession, by choice of election, or by what politicians have denominated the right of conquest, the Roman pontiff claimed his power as the immediate vicegerent of God; and experience has shown, that for a long course of ages his title was considered as the most secure of any in Europe. Nor has the papal government, in later times, received any great trouble from the turbulence of its subjects, who, instead of feeling themselves degraded, were perhaps gratified in considering themselves as the peculiar people of a sovereign, whose power was not bounded by the limits of his own dominions, but was as extensive as christianity itself.

'Without entering upon a minute inquiry into the origin of the temporal authority of the Roman pontiffs, it may be sufficient to observe, that even after they had emerged from their pristine state of poverty and humility,

they remained for many ages in an acknowledged subordination to the Roman emperors, and to their delegates the exarchates of Ravenna, to whom, when the seat of empire was transferred to Constantinople, the government of Italy was entrusted. As the power of the emperors declined, that of the popes increased; and in the contests of the middle ages, during which the Huns, the Vandals, the Imperialists, and the Franks, were successively masters of Italy, a common veneration among these ferocious conquerors for the father of the faithful, and the head of the Christian church, not only secured his safety, but enlarged his authority. From the time of the emperor Constantine, various grants, endowments, and donations of extensive territories, are said to have been conferred by different princes on the bishops of Rome; insomuch that there is scarcely any part of Italy to which they have not at some period asserted a claim. That many of these grants are suppositious, is generally acknowledged; whilst the validity of others, which are admitted to have existed, frequently rests merely on the temporary right of some intruder, whose only title was his sword, and who, in many instances, gave to the pontiff what he could no longer retain for himself. Under the colour however of these donations, the popes possessed themselves of different parts of Italy, and among the rest, of the whole exarchate of Ravenna, extending along a considerable part of the Adriatic coast, to which they gave the name of Romania or Romagna. The subsequent dissensions between the popes and the emperors, the frequent schisms which occurred in the church, the unwarlike nature of the papal government, and above all the impolitic transfer of the residence of the supreme pontiffs from Rome to Avignon, in the fourteenth century, combined to weaken the authority which the popes had in the course of so many ages acquired; and in particular the cities of Romagna, throwing off their dependence on the papal see, either formed for themselves peculiar and independent governments, or became subject to some successful adventurer, who acquired his superiority by force of arms. No longer able to maintain an actual authority, the Roman pontiffs endeavoured to reserve at least a paramount or confirmatory right; and as the sanction of the pope was not a matter of indifference to these subordinate sovereigns, he delegated to them his power on easy conditions, by investing them with the title of vicars of the church. It was thus the family of Este obtained the dominion of Ferrara, which they had extended, in fact, to an independent principality. Thus the cities of Rimini and Cesena were held by the family of Malatesta; Faenza and Imola by the Manfredi; and many other cities of Italy became subject to petty sovereigns, who governed with despotic authority, and by their dissensions frequently rendered that fertile, but unhappy country, the theatre of contest, of rapine, and of blood.

'From this period the temporal authority of the popes was chiefly confined to the district entitled the patrimony of St. Peter, with some detached parts of Umbria, and the *Marca d' Ancona*. The claims of the church were not however suffered to remain dormant, whenever an opportunity of enforcing them occurred, and the recovery of its ancient possessions had long been considered as a duty indispensibly incumbent on the supreme pontiff. But although for this purpose he scrupled not to avail himself of the arms, the alliances, and the treasures of the church, yet, when the enterprise proved successful, it generally happened that the conquered territory only exchanged its former lord, for some near kinsman of the reigning pontiff, who during the life of his benefactor endeavoured to secure and extend his authority by all the means in his power.

'The Roman pontiffs have always possessed an advantage over the other sovereigns of Europe, from the singular union of ecclesiastical and temporal power in the same person, which long experience had taught them to use with the same dexterity, with which the heroes of antiquity availed themselves by turns of the shield and the spear. When schemes of ambition and aggrandizement were to be pursued, the pope, as a temporal prince, could enter into alliances, raise supplies, and furnish his contingent of troops, so as effectually to carry on an offensive war; but no sooner was he endangered by defeat, and alarmed for the safety of his own dominions, than he resorted for safety to his pontifical robes, and loudly called upon all christendom to defend from violation the head of the holy church. That these characters were assumed with great address and advantage will sufficiently appear from the following pages; and although some difficulties might occasionally arise in the exercise of them, yet notwithstanding the complaint of one of the ablest apologists of the Roman Pontiffs, the world has, upon the whole, been sufficiently indulgent to their situation; nor has even the shedding of christian blood been thought an invincible objection to the conferring on a deceased pontiff the honour of adoration, and placing him in the highest order of sainthood conferred by the church.

'It is not however to be denied, that the papal government, although founded on so singular a basis, and exercised with despotic authority, has been attended with some advantages peculiar to itself, and beneficial to its subjects. Whilst the choice of the sovereign, by the decision of a peculiar body of electors, on the one hand preserves the people from those dissensions which frequently arise from the disputed rights of hereditary claimants; on the other hand, it prevents those tumultuous debates which too frequently re-

sult from the violence of a popular election. By this system the dangers of a minority in the governor are avoided, and the sovereign assumes the command at a time of life, when it may be presumed that passion is subdued by reason, and experience matured into wisdom. The qualifications by which the pope is supposed to have merited the supreme authority are such as would be most likely to direct him in the best mode of exercising it. Humility, chastity, temperance, vigilance, and learning, are among the chief of these requisites; and although some of them have confessedly been too often dispensed with, yet few individuals have ascended the pontifical throne without possessing more than a common share of intellectual endowments. Hence the Roman pontiffs have frequently displayed examples highly worthy of imitation, and have signalized themselves, in an eminent degree, as patrons of science, of letters, and of arts. Cultivating, as ecclesiastics, those studies which were prohibited or discouraged among the laity, they may in general be considered as superior to the age in which they have lived; and among the predecessors of Leo X, the philosopher may contemplate with approbation the eloquence and courage of Leo I, who preserved the city of Rome from the ravages of the barbarian Attila; the beneficence, candour, and pastoral attention of Gregory I, unjustly charged with being the adversary of liberal studies; the various acquirements of Silvester II, so extraordinary in the eyes of his contemporaries as to cause him to be considered as a sorcerer; the industry, acuteness and learning of Innocent III, of Gregory IX, of Innocent IV, and of Pius II, and the munificence and love of literature so strikingly displayed in the character of Nicholas V.' Vol. I. p. 41.

In relating the causes of the destination of Giovanni de' Medici to the church, Mr. R. also assists our conceptions of the political views of the age:

'Notwithstanding the extensive influence acquired by the Roman see, that circumstance had not, for a long course of time, induced the princes of Europe to attempt to vest the pontifical authority in any individual of their own family. Whether this forbearance was occasioned by an idea that the long course of humiliation by which alone this dignity could be obtained, was too degrading to a person of royal birth, or by a contempt for every profession but that of arms, may be a subject of doubt; but from whatever cause it arose, it appears to have been in the fifteenth century completely removed; almost every sovereign in Italy, and perhaps in Europe, striving with the utmost ardour to procure for their nearest relations a seat in the sacred college, as a necessary step to the pontifical chair. What the European princes endeavoured to accomplish in the persons of their own kindred, the popular governments attempted in those of their most illustrious citizens; and the favours bestowed by Paul II, upon his countrymen the Venetians, may reasonably be supposed to have operated upon the sagacious and provident mind of Lorenzo de' Medici, to induce him to attempt the establishment of the chief ecclesiastical dignity in one of his own family. Nor is it improbable that, whilst he was actuated by this motive, he was impelled by another of no less efficacy. By the resentment of the papal see he had lost a much-loved brother; and although he had himself escaped with his life from the dagger of the assassin, yet he had experienced, from the same cause, a series of calamities, from which he was only extricated by one of the most daring expedients recorded in history. To prevent, as far as possible, the recurrence of a circumstance which had nearly destroyed the authority of his family, and to establish his children in such situations as might render them a mutual support and security to each other, in the high departments for which they were intended, were doubtless some of the motives which occasioned the destination of Giovanni de' Medici to the church, and produced those important effects upon the religion, the politics, and the taste of Europe, which are so conspicuous in the pontificate of Leo X.

'That it was the intention of Lorenzo, from the birth of his son, to raise him eventually to the high dignity which he afterwards acquired, cannot be doubted; and the authority which he possessed in the affairs of Italy enabled him to engage in this undertaking with the fairest prospects of success. Soon after he had attained the seventh year of his age, Giovanni de' Medici had received the tonsura, and was declared capable of ecclesiastical preferment. At this early period his father had applied to Louis XI, to confer upon him some church living. In the reply of the French king, which bears date the seventeenth day of February, 1482, he thus expresses himself:—"I understand from your letter of the thirtieth of January, the intentions you have formed respecting your son, which, if I had known them before the death of the cardinal of Rohan, I should have endeavoured to have accomplished; but I have no objection, on the next vacancy of a benefice, to do for him whatever lies in my power." Accordingly, Giovanni was, in the following year, appointed by the king, abbot of Fonte-dolce; and this was speedily followed by the investiture of the rich monastery of Passignano, bestowed upon him by Sixtus IV, who, towards the close of his days, seemed desirous of obliterating from the minds of the Medici the remembrance of his former hostility.' Vol. I, p. 54.

The extraordinary and rapid promotion of the infant churchman, with the restless anxiety of the politic Lorenzo,

are displayed in a multitude of interesting particulars, through which it is not possible for us to follow our industrious author:

'It appears that Giovanni was at the same time a canon of the cathedral of Florence, of Fiesole, and of Arezzo; rector of Carmignano, of Giogoli, of S. Casciano, of S. Giovanni in Valdarno, of S. Piero at Casale, and of S Marsellino at Cacchiano; prior of Monte Varchi; precentor of S. Antonio at Florence; proposto of Prato; abbot of Monte Cassino, of S. Giovanni of Passignano, of S. Maria of Morimondo, of S. Martino, of Fonte-dolce in France, of S. Lorenzo of Coltibuono, of S. Salvadore at Vajano, of S. Bartolomeo at Anghiari, of S. Maria at Monte Piano, of S. Giuliano at Tours, of S. Giusto and S. Clement at Volterra, of S. Stefano of Bologna, of S. Michele in Arezzo, of Chiaravalle at Milan, of the diocese of Pino in Pittavia, and of the Casa Dei at Chiaramonte; and in 1510 he became Archbishop of Amalfi.—"Bone Deus," exclaims Fabroni, "quot in uno juvene cumulata sacerdotia!" *Fabr. Vita Leon.* x. *in adnot. p.* 245.' Vol. I, p 59.

Nothing, however, could satisfy Lorenzo, short of beholding his son arrayed in the purple; and this object, by unremitting exertion, he accomplished in 1488, when Giovanni was only thirteen years of age. But, an appointment to the cardinalate obtained, a restriction was imposed that still left the ambitious father with one object to sigh for, and to attain which he put to proof all the resources of his interest and his influence, but in vain. Innocent VIII, in appointing Giovanni a cardinal, had imposed a condition, that he should not assume the insignia of his rank, or be received as a member of the college, for the space of three years; and this condition, in spite of every effort of Lorenzo, His Holiness strictly enforced:

'It must however be acknowledged, that if Lorenzo de' Medici was indefatigable in obtaining for his son the honours and emoluments of ecclesiastical preferment, he displayed an equal degree of assiduity in rendering him worthy of them. The early docility and seriousness of Giovanni, the proficiency which he had made in his studies, and the distinctions with which he had been honoured, entitled him to rank as an associate in those meetings of men of genius and learning which continually took place in the palace of the Medici. Among the professors of the Platonick philosophy the chief place was held by Marcilio Ficino; the authority of Aristotle was supported by his countryman and warm admirer, Joannes Argyropylus; in classical and polite literature Politiano had revived the age of Augustus; whilst Giovanni Pico of Mirandula united in himself the various kinds of knowledge which were allotted to others only in distinct portions. Conversant, as Giovanni de' Medici was, with these men, and residing under the eye of his father, to whom every production of literature and of art was submitted as to an infallible judge, it was impossible that the seeds of knowledge and of taste, if indeed they existed, should not be early developed in his mind. Hence it is probable that the business of education was to him, as indeed it ought to be to every young person, the highest amusement and gratification; and that he never experienced those restraints and severities which create a disgust to learning instead of promoting it. Amidst the extensive collections of pictures, sculptures, medals, and other specimens of ancient and modern art, acquired by the wealth and long-continued attention of his ancestors, he first imbibed that relish for productions of this nature, and that discriminating judgment of their merits, which rendered him, in his future life, no less the arbiter of the public taste in works of art, than he was of the public creed in matters of religion.

'The youthful mind of Giovanni de' Medici was not however wholly left to the chance of promiscuous cultivation. Besides the assistance of Politiano, who had the chief direction of his studies, he is said to have received instructions in the Greek language from Demetrius Chalcondyles and Petrus Ægineta, both of whom were Greeks by birth. His education was also promoted by Bernardo Michelozzi, who was one of the private secretaries of his father, and eminently skilled both in ancient and modern literature; but his principal director in his riper studies was Bernardo Dovizi, better known by the name of Bernardo da Bibbiena. This elegant scholar and indefatigable statesman was born of a respectable family at Bibbiena, in the year 1470, and was sent at the age of nine years to pursue his studies in Florence. His family connexions introduced him into the house of the Medici, and such was the assiduity with which he availed himself of the opportunities of instruction there afforded him, that, at the age of seventeen, he had attained a great facility of Latin composition, and was soon afterwards selected by Lorenzo as one of his private secretaries. When the honours of the church were bestowed on Giovanni de' Medici, the principal care of his pecuniary concerns was intrusted to Bernardo; in the execution of which employment he rendered his patron such important services, and conducted himself with so much vigilance and integrity, that some have not hesitated to ascribe to him, in a considerable degree, the future eminence of his pupil. Notwithstanding the serious occupations in which Bernardo was en-

gaged, in his temper and manners he was affable, and even facetious, as appears by the representation given of him by Castiglione, in his *Libro del Cortegiano*, in which he is introduced as one of the interlocutors. Nor did he neglect his literary studies, of which he gave a sufficient proof in his celebrated comedy, *La Calandra*, which although not, as some have asserted, the earliest comedy which modern times have produced, deservedly obtained great reputation for its author, and merits, even at this day, no small share of approbation. The high rank which Bernardo obtained in the church, and the distinguished part which he acted in the political transactions of the times, will frequently present him to our notice. Of his character and talents different opinions have indeed been entertained; but his title to eminent merit must be admitted, whilst he claims it under the sanction of Ariosto.

'But whilst it may be presumed that the subsequent honours and success of Giovanni de' Medici are to be attributed in a great degree to his early education, and to the advantages which he possessed under his paternal roof, it must be allowed, that those defects in his ecclesiastical character, which were afterwards so apparent, were probably derived from the same source. The associates of Lorenzo de' Medici were much better acquainted with the writings of the poets and the doctrines of the ancient philosophers, than with the dogmas of the christian faith. Of the followers of Plato, Lorenzo was at this time considered as the chief. He had himself arranged and methodised a system of theology which inculcates opinions very different from those of the Romish church, and in a forcible manner points out the object of supreme adoration as one and indivisible. Hence, it is not unlikely that the young cardinal was induced to regard with less reverence those doctrinal points of the established creed, the belief of which is considered as indispensible to the clerical character; and hence he might have acquired such ideas of the supreme being, and of the duties of his intelligent creatures, as; in counteracting the spirit of bigotry, rendered him liable to the imputation of indifference in matters of religion. A rigid economy in his household was certainly not one of the first qualifications of Lorenzo, and the example of the father might perhaps counteract his precepts in the estimation of his son; whose liberality in future life, too often carried to profusion, reduced him to the necessity of adopting those measures for the supplying his exigencies, which gave rise to consequences of the utmost importance to the christian world. From the splendid exhibitions which were frequently displayed in the city of Florence, he probably derived that relish for similar entertainments which he is supposed to have carried, during his pontificate, to an indecorous, if not to a culpable excess; whilst the freedom and indecency of the songs with which the spectacles of Florence were accompanied, of many of which Lorenzo was himself the author, could scarcely have failed to banish at intervals that gravity of carriage which the young cardinal was directed to support, and to sow those seeds of dissipation which afterwards met with a more suitable climate in the fervid atmosphere of Rome.' Vol. I, p. 72.

The ceremonial of Giovanni's assumption of his dignity is described by Mr. R. in the following paragraph, which he has unfortunately concluded with an observation alike beneath his history and his pen:

'The long expected day at length arrived, which was to confirm to Giovanni de' Medici his high dignity, and to admit him among the princes of the christian church. The ceremonial of the investiture was intrusted to Matteo Bosso, superior of the monastery at Fiesole, whose probity and learning had recommended him to the favour of Lorenzo de' Medici, and who has thus recorded the particulars of the investiture, which took place on the ninth day of March, 1492. "On the evening of the preceding day, Giovanni ascended the hill of Fiesole to the monastery, simply clad, and with few companions. In the morning, being Sunday, Giovanni Pico of Mirandula and Jacopo Salviati, who had married Lucretia, one of the daughters of Lorenzo, arrived at the monastery with a notary, and accompanied the young cardinal to the celebration of mass, where he took the holy sacrament with great devotion and humility. The superior then bestowed his benediction on the sacred vestments, and, receiving the bull or brief of the pope, declared that the time therein limited for the reception of the cardinal was expired; expressing at the same time his most fervent vows for the honour of the church, and the welfare of the cardinal, his father, and his country. He then invested him with the *pallium*, or mantle, to which he added the *biretum*, or cap usually worn by cardinals, and the *galerus*, or hat, the distinctive emblem of their dignity, accompanying each with appropriate exhortations, that he would use them to the glory of God and his own salvation; after which the friars of the monastery chaunted at the altar the hymn, *Veni Creator*." The cardinal having thus received a portion of the apostolic powers, immediately tried their efficacy, by bestowing an indulgence on all those who had attended at the ceremony, and on all who should on the anniversary of that day visit the altar at Fiesole. The company then retired to a repast; after which Piero de' Medici, the elder brother of the cardinal, arrived from the city, accompanied by a party of select friends, and mounted on a horse of extraordinary size and spirit, caparisoned with gold. In the mean

time an immense multitude, as well on horseback as on foot, had proceeded from the gate of S. Gallo towards Fiesole; but having received directions to stop at the bridge on the Mugnone, they were there met by the cardinal, who was conducted by the prelates and chief magistrates of the city towards the palace of the Medici. On his arrival at the church of the *Annunciata*, he descended from his mule, and paid his devotions at the altar. In passing the church of the *Reparata*, he performed the same ceremony, and proceeded from thence to his paternal roof The crowds of spectators, the acclamations, illuminations, and fireworks, are all introduced by the good abbot into his faithful picture; and the rejoicings on this event may be supposed to be similar to those which celebrate, with equal delight, a royal marriage, a blood-stained victory, or a long-wished-for peace.' Vol. I, p. 83.

(*To be continued.*)

MISCELLANY.

Concise account of the national character and manners of the Spaniards and Portuguese.

[From Aikin's Geographical Delineations.]

The human race in Spain is derived from various origins, Celtic, Gothic, Roman, African, &c. and is more mingled than in most European countries. Hence the national character appears in very different colours in its different provinces. Those on the northern side, which are hilly and of a moderate temperature, are inhabited by an industrious, martial, enterprizing people, jealous of their rights and privileges. The central and southern districts feel the influence of a hot climate, and probably of a different origin, and are distinguished by stately gravity, and pride, in the superior and middle ranks, and by remarkable indolence in all. The Spanish gravity, however, does not partake of phlegm, or insensibility: on the contrary, the Spaniards have warm passions, and a lofty sense of personal dignity; and though content to be poor, rather than engage in active exertions, they spurn at contumely. In general they are sober, faithful, and honest, superstitious and prejudiced in a high degree, revengeful and severe, but principled and well intentioned.

The inhabitants of Portugal sensibly exhibit the effects of a warm climate in their dark hue, and in those points of national character, which are usually found to accompany the solar influence. These are, warm passions, a strong propensity to revenge, superstition, indolence, joined with abstemiousness, and the habit of submitting contentedly to a very scanty share of the comforts and conveniences of life. There was a period, however, when this small kingdom was the seat of more enterprise than existed in any other nation in Europe. In the earlier part of the fifteenth century, when the warlike spirit of Portugal was in full exercise from the frequent necessity of defending its independence, some successful expeditions into Africa gave an impulse to maritime adventure, which, favoured by a series of enlightened sovereigns, produced the grand discovery of the passage to India round the Cape of Good Hope, and laid open the rich countries of that part of the globe to the arms and commerce of the Portuguese. For a long time nothing seemed capable of resisting their efforts; and by a course of the most splendid actions they rendered their name dreaded throughout the east, and spread their settlements over all its coasts. At the same time they partook of the spoils of the new world by the discovery of Brazil, which they subdued and colonized. At length, success produced its usual effect in rendering them tyrannical and effeminate; and the steadier energy of the new Dutch republic stripped them of the greater part of their acquisitions. An arbitrary government and superstitious religion contributed to debase the national character, and Portugal gradually sunk to that place in the scale of nations, which alone her extent and population entitled her to preserve. Always in danger of being swallowed up by the nation of which nature seems to have designed her an integral part, she has hitherto been rescued only by the power and influence of her great commercial ally, England; and her precarious independence hangs upon the fate of the moment.

VARIETY.

Variety is charming,
Constancy is not for me;
So, ladies, you have warning.

OLD BALLAD.

Almost every reader will, on the perusal of the following humorous lines, recall to recollection the famous ballad of Molly Mog, which by some editors has been attributed to Swift, and by others to Gay. The imitation we now publish is the production of Humphrey Repton, esq. a polite scholar, who has been distinguished by the friendship of BURKE, sir JOSHUA REYNOLDS, and Mr. WINDHAM, and by various works of taste and ingenuity.

ON A CLOG,

Found in the carriage which had taken home Miss Marsh and two other ladies.

Dean Swift wrote a whimsical ballad,
Inspired by his fair Molly Mog;
And here is a what do you call it,
Inspired by the sight of—a clog.

For rhymes I 'm afraid I must borrow,
Sometimes from the Dean's catalogue;
And sometimes I fear, to my sorrow,
My verses will move with a—clog.

There needs neither hangman nor whipper,
Nor monks to command men to flog;
Since mankind would with joy kiss a slipper,
On the foot that belongs to this—clog.

The glass shoe of fair Cinderella,
Who sat under mash tub incog;
Though a king search'd his realm for its fellow,
Was not to compare with this—clog.

A theme so enchanting and lofty,
Is a match for the powers of Gog,
Who Gog was, I 'll tell you—but softly;
This line must be finished with—clog.

Gog a giant was, who had a brother,
Well known by the name of Magog;
But where can we find out another
To match with my favorite—clog.

There 's *Mary*, all elegance, grace,
For whom all men's hearts are agog;
When I look at the mole on her face,
Oh! how should I look at her—clog.

Should she frown when I gaze, I say hang her,
And down drop my eyes like a log;
But her bosom declares 'tis not anger:
So they stop, and ne'er look at her—clog.

In *Marg'rets'* more mischief and danger
Than sailors e'er knew in a fog;
She forces the heart of each stranger
To follow her steps like a—clog.

But when the poor captive draws nearer,
And thinks he 's the happiest dog,
Half smiling, I fancy I hear her
Say, Lord, this *he-brute 's* such a—clog.

My muse like a Will o' th' whisp here,
Will lead to a *Marsh*, not a bog;
And there in my ear seems to whisper,
'Tis she that has lost the odd—clog.

When she dances, all eyes are upon her,
She bounds full as light as a frog,
With a leg—which I ne'er saw—*'pon honour*,
And a foot—that will just fit the clog.

Mr. Repton is an eminent landscape painter, and possesses a peculiar taste for horticultural beauty. The following verses, allusive to his art, are inscribed in the Album at Costesy, the seat of sir William Jerningham.

To see how nature may be deck'd by art,
And, with a painter's eye, explore each part;
How trees on flinty brows are taught to grow,
How, through the level mead, the stream to flow;
How roads, with pleasing curve, may learn to bend,
How hills may slope, and how the lawn extend;
I came,—and with presumptuous pencil trac'd
Beauties which Claude, or Poussin might have grac'd.
While yet I gaz'd on scenes I dared to sketch,
Fancy beyond my pencil's art would stretch,
And paint in vivid colours to the eye
An emblematic similarity.
Thus, in the sheltering *Groves*, a type we see
Of their kind master's hospitality;
The *hermitage*, and every shelter'd *seat*
Are emblems of protection and retreat;
The *river*, stretching far and wide its stream,
A type of flowing charity should seem.
Yon tower, though plain, yet proudly plac'd on high,
Emblem of birth with affability;
While all the waving lines so form'd to please,
Are types of beauty, elegance, and ease.
Here not alone my pencil dares its task,
But from my pen this Album seems to ask
What I now pay in artless verse, and rude,
A tribute of recording gratitude.

Translation of the Inscription on a Medal of Louis XIV.

See, in profile, great Louis here design'd!
Both eyes portray'd would strike the gazer blind.

A common affectation in daily speech is a pedantic use of the participle *gotten*. This Teutonic word, which grates most horribly upon every classical ear, is used by those who are over solicitous of grammatical purity. *Gotten* and *got* are both unnecessary. *He has* for example, is quite sufficient, and appears sufficiently distinct without the aid of these awkward auxiliaries. To those, however, who prefer a lively joke to a philological disquisition, we recommend the ensuing song, in which *Got* appears in all his glory.

My mother got married, my father got me,
I grew up, and got loving of Moggy;
My daddy got angry, and sent me to sea,
And poor I, for vexation, got groggy.
The voyage got finished, and I, like a flat,
All the money I got, daily carried
To Moggy. What then? I got nothing by that,
For she, like a slut, had got married.

I had once got her promise to wed, so the law
For my money soon got an employer.
I got plenty of promises, Latin, and jaw,
And who ever got more from a lawyer?
Of the sport I got sick, so threw up the game,
For my cash by the sharks had got eaten;
Got into the Nile, and with Nelson got fame,
While the French got most damnably beaten.

So now I 've got honour, and glory, and gold,
To some true-hearted girl I'll be steering,
I 've got one in my eye, and you need not be told,
This here purse will soon get me a hearing.
Then with shot in my locker, a wife and a cot,
Tobacco, grog, flip, and no purser,
I 'll sit down contented with what I have got,
And may each honest tar do no *worser*.

EPITAPH.

Died at Birmingham, Mr. R. Sleath, who kept the turnpike-gate at Worcester, when his majesty paid a visit to bishop Hurd, and would not suffer the retinue to pass without paying. He was afterwards called "the man who stopped the king." The following impromptu has been occasioned by his demise.

On Wednesday last, old Robert Sleath
Pass'd through the *turnpike-gate* of death;
To him would death no *toll* abate,
Who *stopp'd the king at Worc'ster gate.*

EPIGRAMS.

Dear Chloe, well I know the swain,
Who gladly would embrace thy chain,
And who, alas! can blame him?
Affect not, Chloe, a surprise:
Look but a moment on *these* eyes,
Thou 'lt ask me not to *name* him.

See! how around the sturdy oak,
The loving ivy twines!
Consider how, when once forsook,
The feeble widow pines:
'Tis nature gives us this command,
Weak things must by the stronger stand.

But, Cynthia, you reverse this law
By keeping me your slave:
While thus your sex the men would awe
Your nature to out-brave,
Say, Cynthia, is not this to find
The oak about the ivy twin'd?

From Buchanan.

Says George to William, neighbour, have a care,
Touch not that tree, 'tis sacred to despair.
Two wives I had, but ah! that joy is past!
Who breath'd upon those fatal boughs their last.
The best in all the row, without dispute,
Says Will,—would mine but bear such precious fruit!
When next you prune your orchard, save for me
(I have a spouse) one cion of that tree.

The Consolation.

My mistress I 've lost, it is true,
But one comfort attends the disaster,
That had she my mistress remain'd,
I could not have call'd myself master.

Dick's wife was sick, and pass'd the doctors' skill,
Who differ'd how to cure th' invet'rate ill.
Purging the one prescrib'd: No, quoth the other,
That will do neither good nor harm, dear brother;
Bleeding's the only thing—'twas quick replied,
That 's *certain death.*—But, since we differ wide,
'Tis fit the husband chuse by whom t' abide.
I'se no great skill, cries Richard, by the rood,
But I'se think *bleeding's* like to do most good.

The Price of the Port Folio is Six Dollars per annum, to be paid in advance.

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